THE LATTER-DAY SAINTS

MILLENNIAL STAR.

"O house of Jacob, come ye, and let us walk in the light of the Lord."—ISAIAH

No. 40, Vol. XXXIII. Tuesday, October 3, 1871. Price One Penny.

NEW HYMNS.

LAST spring, Elder Geo. Q. Cannon published in Salt Lake City a new edition, the 14th, of the Hymn Book, enlarging it by placing at the end of the volume fourteen new hymns, principally sacramental, the composition of Miss E. R. Snow and various Elders in Zion. These hymns are printed in the STAR to accommodate those who have the thirteenth edition, from which the fifteenth varies only in the addition of the following—

HYMN 331. (L.M.)

1

Again we meet around the board
Of Jesus, our redeeming Lord;
With faith in His atoning blood,
Our only access unto God.

2

He left His Father's courts on high,
With man to live—for man to die;
A world to purchase and to save,
And seal a triumph o'er the grave.

Help us, O God, to realize
The great atoning sacrifice,
The gift of thy Beloved Son,
The Prince of Life, the Holy One.

4

We're His, who has the purchase made;
His life—His blood, the price He paid;
We're His, to do His sacred will,
And all requirements to fulfill.

5

Jesus the great fac-simile
Of God, th' Eternal Deity,
Has stooped to conquer—died to save
From sin and sorrow and the grave.

6

Bless us, O Lord, for Jesus' sake;
O may we worthily partake
These emblems of the flesh and blood
Of our Redeemer, Savior, God.

HYMN 332. (L.M.)

1

Behold the great Redeemer die,
A broken law to satisfy;
He dies a sacrifice for sin,
That man may live and glory win.

2

While guilty men His pains deride,
They pierce His hands and feet and side;
And with insulting scoffs and scorns
They crown his head with platted thorns.

3

Although in agony He hung,
No murm'ring word escaped His tongue:
His high commission to fulfill,
He magnified His Father's will.

4

"Father, from me remove this cup;
Yet, if Thou will, I'll drink it up;
I've done the work Thou gavest me—
Receive my spirit unto Thee."

5

He died, and at the awful sight
The sun in shame withdrew its light!
Earth trembled, and all nature sighed
In dread response, "a God has died!"

6

He lives—He lives; we humbly now
Around these sacred symbols bow,
And seek, as Saints of latter days,
To do His will and live His praise.

HYMN 333. (L.M.)

1

How great the wisdom and the love
That filled the mind of God with

And sent the Savior from above
To suffer, bleed and die!

2

His precious blood He freely spilt—
His life He freely gave:
A sinless sacrifice for guilt,
A dying world to save.

3

Through strict obed'ence Jesus won
The prize with glory rife:
"Thy will, O God, not mine, be done,"
Adorned His mortal life.

4

He mark'd the path and led the way,
And every point defines,
To light and life and endless day,
Where God's full presence shines.

5

How great, how glorious and complete,
Redemption's grand design;
Where justice, love and mercy meet
In harmony divine!

6

In mem'ry of the broken flesh,
We eat the broken bread;
And witness with the cup, afresh,
Our faith in Christ, our head.

HYMN 334. (C.M.)

1

O Lord of Hosts, we now invoke
Thy Spirit most divine,
To cleanse our hearts while we partake
The broken bread and wine.

2

May we forever think of thee,
And of thy sufferings sore,
Endured for us on Calvary,
And praise thee evermore.

3

Prepare our minds, that we may see
The beauties of thy grace;
Salvation purchased on that tree
For all who seek thy face.

4

As brethren let us ever live,
In fellowship and peace,
Forgiving, that God may us forgive,
That love may still increase.

5

May union, peace and love abound,
And perfect harmony,
And joy in one continual round,
Through all eternity.

HYMN 335. (L. M.)

1

While of these emblems we partake,
In Jesus' name and for his sake,
Let us remember, and be sure
Our hearts and hands are clean and pure.

2

For us the blood of Christ was shed,
For us on Calvary's cross He bled,
And thus dispelled to awful gloom,
That else were this creation's doom.

3

Man broke the law of his estate
And Jesus came to expiate,
Atone and rescue fallen man,
According to Jehovah's plan.

4

The law was broken, Jesus died
That justice might be satisfied,
That man might not remain the slave
Of death, of hell, or of the grave,

5

But rise triumphant from the tomb,
And in eternal splendor bloom;
Freed from the power of death and pain,
With Christ, the Lord, to rule and reign.

HYMN 336. (L. M.)

1

"Come, follow me," the Savior said;
Then let us in his footsteps tread,
For thus alone can we be one
With God's own lov'd, begotten Son.

2

Come, follow me, a simple phrase,
Yet truth's sublime, effulgent rays
Are in these simple words combined,
To urge, inspire the human mind.

3

Is it enough alone to know
That we must follow him below,
While traveling through this vale of tears?
No, this extends to holier spheres.

4

We must the onward path pursue,
As wider fields expand to view,
And follow him unceasingly,
What'er our lot or sphere may be.

5

For thrones, dominions, kingdoms, powers,
And glory great and bliss are ours,
If we, throughout eternity,
Obey his words, "Come, follow me."

HYMN 337. (7's.)

1

School thy feelings, Oh my brother,
Train thy warm impulsive soul;
Do not its emotion smother,
But let wisdom's voice control.

2

School thy feelings; there is power
In the cool collected mind;
Passion shatters reason's tower,
Makes the clearest vision blind.

3

School thy feelings; condemnation
Never pass on friend or foe,
Though the tide of accusation
Like a flood of truth may flow.

4

Hear defence before deciding,
And a ray of light may gleam,
Showing thee what filth is hiding
Underneath the shallow stream.

5

Should affliction's acrid vial
Burst o'er thy unsheltered head,
School thy feelings to the trial,
Half its bitterness hath fled.

6

Art thou falsely, basely slandered?
Does the world begin to frown?

Guage thy wrath by wisdom's standard,
Keep thy rising anger down.

7

Rest thyself on this assurance,
Time's a friend to innocence,
And that patient, calm endurance
Wins respect and aids defence.

8

Noblest minds have finest feelings
Quiv'ring strings a breath can move,
And the Gospel's sweet revealings
Tune them with the key of love.

9

Hearts so sensitively moulded,
Strongly fortified should be,
Trained to firmness, and enfolded
In a calm tranquility.

10

Wound not wilfully another,
Conquer haste with reason's might,
School thy feelings, sister, brother,
Train them in the path of right.

HYMN 338. (6-7's.)

1

Rest for the weary soul,
Rest for the aching head,
Rest on the hill-side, rest
With the great uncounted dead;

2

Rest, for the battle's o'er,
Rest, for the race is run,
Rest where the gates are closed
With each evening's setting sun.

3

Peace, where no strife intrudes,
Peace, where no quarrels come,
Peace, for the end is there
Of our wild life's busy hum.

4

Peace, the oppressed are free,
Rest, oh ye weary, rest;
For the angels guard those well
Who sleep on their mother's breast.

5

Peace, there is music's sound,
Peace, till the rising sun
Of the resurrection morn
Proclaims life's victory won.

HYMN 339. (L.M.D.)

1

We here approach thy table, Lord,
At thy command through chosen men;
Oh may each heart with one accord
Thy Spirit feel inspiring them.
This peaceful Sabbath day we come,
To drink this cup, to eat this bread,
In memory of the days to come,
When we shall sit with our great head.

2

Here, as we eat and drink, we show
His death, until he comes again,
And feel within that sacred glow
Revivify love's purest flame.
We here renew, with earnest heart,
The covenants of the latter day,
To choose, for life, that "better part,"
Which none can give, nor take away.

3

As earthly Sabbaths roll along,
O Father, give us grace in store,
That, like a glad perennial song,
Our lips and lives, for evermore
May honor all that thou has given,
Thyself, thy Son, thy Priesthood's power,
Thy Gospel, Spirit, which hath striven,
And heaven for an eternal dower.

HYMN 340. (P.M.)

1

How swift the months have passed
Away; 'tis Conference again,
And Zion's untold thousands come to
Swell the joyous strain;
To wake the echoes slumbering,
Through Utah's blest domain,
As the Saints are marching on victorious.

CHORUS.

Hurrah, hurrah, for this our jubilee,
Hurrah, hurrah, the truth hath made us free,
We'll make this chorus ring, from the east to western sea,
And march through the earth victorious.

2

We have heard, have prophesied,
The Priesthood yet shall hold,
(As 'twas ordained before the stars
Together sang of old,)
The rule of right and truth impart,
More precious far than gold,
As the Saints are marching on victorious.
Hurrah, hurrah, &c.

3

The world may laugh, may madly rave,
May deem the truth a lie,
And seek to bring upon the Saints
The vengeance they decry,
But proudly raise their banner,
And bid it wave on high,
As the Saints are marching on victorious.
Hurrah, hurrah, &c.

4

Still we trust our faithful head,
And God who doth inspire
The Twelve, and each authority who
Guards the sacred fire,
And every man in every land who hath a pure desire,
For the Saints are marching on victorious.
Hurrah, hurrah, &c.

5

Each day we ask our Father, give
Thy Spirit from on high,
That in the day of trial, from the
Track we may not fly,
But for the kingdom of our God,
Contented live and die,
Like Saints who are marching on victorious.
Hurrah, hurrah, &c

6

When this time shall come to earth, and
God doth truly reign,
The Hallelujas of the Saints shall,
In unbroken strain,

Sweep earth and sea, as now they do
Glad Utah's hill and plain,
With the Saints still marching on victorious.
Hurrah, hurrah, &c.

HYMN 341. (C.M.)

1
This house we dedicate to thee,
"Our God, our fathers' God,"
Wilt thou accept, and deign to bless
The paths our feet have trod?

2
Wilt thou thy servants here inspire,
When in thy name they speak?
And wilt thou bless each contrite soul,
Who here thy face do seek?

3
Here may our sons and daughters come,
And find that peace which swells
From grateful hearts, when touched by thee,
Wherein thy Spirit dwells.

4
And may pollution ne'er have place
Within this shrine we give;
And in it, through the years to come,
Awake the dead to live;

5
Live to thy kingdom– live to Thee,
While life shall pass away;
Then greet again, with praise and song,
In heaven's eternal day.

HYMN 342. (C.M.)

1
We'll sing, all hail to Jesus' name;
Honor and praise we give
To him who bled on Calvary's hill,
And died that we might live.

2
He passed the portals of the grave,
Salvation was his song!
He called upon the sin-bound soul
To join the heavenly throng.

3
He seized the keys of death and hell,
And bruised the serpent's head;
He bid the prison doors unfold,
The grave yield up her dead.

4
The bread and wine do represent
His sacrifice for sin;
Ye Saints, partake, and testify
Ye do remember him.

5
The sacrament the soul inspires,
And calms the human breast;
Points to the time when faithful Saints
Shall enter into rest.

6
Then hail, all hail, to such a Prince,
Who saves us by his blood!
He's marked the way, and bids us tread
The path that leads to God.

HYMN 343. (L.M.)

1
How dark and gloomy was the night
When Satan did his powers array
Against the Prince of life and light,
And Judas did his Lord betray!

2
O, how each heart did throb with fear
When he proclaimed the solemn word
"There's one of you assembled here
Who will this night betray his Lord!"

3
The hour arrived, he took the cup,
Likewise the bread, and brake and blest;
"If I," said he, "be lifted up
The penitent shall share my rest."

4
"When you shall meet, do this," he cried,
"United in my doctrine be,
In union, love and peace abide,
And then, always remember me.

5
Though I'm betrayed I will return,
For all the dead shall hear my word,
And all my Saints shall cease to mourn
When the heavens reveal their Lord."

6
May we be of the chosen few
Who ever faithful will remain;
And eat and drink with Christ anew,
And with Him in his kingdom reign.

HYMN 344. (C.M.D.)

1
O Lord, preserve thy chosen seed,
They've keenly felt the stroke
Of vile oppression's iron grasp,
And every Gentile yoke.
Sustain their name, make bear thine arm
Their rightful claims maintain,
And bring thy long-since scattered band
On to their lands again.

2
Thy servants, too, preserve from harm,
As through the earth they roam
With joyful news of heavenly birth,
To gather Israel home.
And guide their feet in paths that lead
To Israel's chosen race,
And let their remnants now behold
The plan of saving grace.

3
May light divine shed forth its ray,
And with the pure remain;
Jesus return to dwell on earth,
Whose right it is to reign!
O, hasten on the glorious time
When Israel shall sing,
Hail, Prince of Peace, Zion's redeem'd,
Jesus is sovereign King.

There is an ugly kind of forgiveness in this world—a kind of hedgehog forgiveness, shot out like quills. Men take one who has offended, and set him down before the blow-pipe of their indignation, and scorch him, and burn his fault into him; and when they have kneaded him sufficiently with their fiery fists, then—they forgive him.

ANOTHER VISITOR'S TESTIMONY.

—o—

Among those visitants to this region who appear to be desirous of learning "the truth about the Mormons," and to report their convictions with frankness and as free as possible from prejudice, we may rank Mr. S. S. Packard, President of the Commercial College, New York. The editor of the *Globe* of that city appears to be favorably impressed with the statements of that gentleman, in a letter of correspondence to that paper, respecting what he saw and heard while in this city, judging by the following editorial comments—

"Our Salt Lake letter published on the first page of to-day's *Globe* is exceedingly interesting, and from the pen of a well-known gentleman of this city, Mr. S. S. Packard, President of the Commercial College. He makes several points in favor of the Mormons, which we have long suspected to be truthful, notwithstanding the statements of Mrs. Stanton, the 'grave' remarks of the *Golden Age*, and the book-makers. The children of the Mormons are not sickly, miserable, and weak; 'in healthfulness, vivacity, and personal comeliness, they are the equals of American children anywhere.' So slander No. 1 is set at rest. 'The Mormons have been greatly belied by book-makers.' 'The women are most uncompromising and earnest adherents of Mormonism, Polygamy, and all.' What says Anna Dickinson to this? 'The men and women are as intelligent and well-favored as those of any other city.' Here is the end of slander No. 2. We shall have the truth about the Mormons at last."

The letter itself describes Mr. Packard's experience of "a Sunday in Salt Lake City." A few errors excepted, and more or less error of statement is perhaps unavoidable with visitors, then we may say the letter is as fair a report as could be expected. Mr. Packard attended the Tabernacle and visited a ward school, noting what he deemed worthy of note. He reports a series of questions put to and answered by the children, partly at his request, with some songs sung, possibly, partly for his edification. In addition to the remarks quoted by the *Globe*, Mr. Packard says, "There were in this school over a hundred boys and girls, ranging from five to sixteen years of age. In appearance, cheerfulness, and general quickness of perception, they would compare favorably with the same class of children in any American city."

He remarks that there is comparatively little attention paid to dress among the "Mormons," adults or children. For this there are reasons. It is only during the last two or three years that clothing has been as cheap, comparatively, as food and some other articles in our cities. Clothing is always much more available in old settled districts, easily accessible to great manufacturing centres, than in remote, newly settled districts like Utah. Yet we hear complaint, now and then, that our people are quite as much given to the over-dressy style of older communities as is desirable, and by many people it is not considered an open question whether one's thoughts should be very largely centred upon one's dress, but it is rather held that the "inward adorning of the mind" and the heart is more worthy of serious thought. At all events, where clothing is very readily accessible, there need be no anxiety expressed that the people, especially the younger portion, will not manifest all necessary desire to exceed Solomon and the lily in all their glory of array. That seems to be natural enough.

It is certainly nice to see "Lie No. 1. and Lie No. 2." and so on nailed to the counter with such a very good will. Other lies will receive the same treatment by and by, for does not the editor declare of himself and the great outside world, "We shall have the truth about the Mormons at last?" Yes, but not at first, for truth is proverbially less fleet of foot and wing than is falsehood.

Mr. Packard seems very well satisfied with the instructive and useful nature of the library connected with the Sunday school which he visited, and with the exclusion of the silly nonsense novel range of literature

therefrom. He would like to give the "Mormon" men and women greater credit for being handsome and intelligent than he consistently can. So would we, but from Mr. P. we will take the will for the deed. Every "Mormon" man certainly thinks the feminines of his own family about as handsome as feminine humanity is usually made, and if strangers who visit us do not feel disposed to place the same high estimate upon our women, it does not necessarily follow that that circumstance is a thing to die about, or to be very seriously regretted. There are very many reasons why our men and women do not put on such a "loud" style of person and apparel as is customary elsewhere. Our people are a sober people, and their labors and privations in the past have not been of a character to make them less soberly inclined, or to eliminate from their countenances any hard lines which may be supposed to detract from the expression of "intelligence" or "handsomeness." But wait a bit. More favorable conditions may be expected to produce more favorable results. Indeed Mr. P. already acknowledges such results of process. He thinks the "Mormon" children, in healthfulness, vivacity, appearance, cheerfulness, personal comeliness and general quickness in perception, "the equals of American children anywhere." Come, now, that is sufficient for the present, good enough for the first generation. Wait for a few more generations, and then what may we not reasonably expect?

One more remark of Mr. Packard's. The men and women of Salt Lake City, he thought, were as intelligent and well favored as those of any other city, but the great mass who assemble in the Tabernacle he did not think were. This brings to mind the Apostle's word that not many mighty, not many noble, etc., are called. The facts appear to be that the mighty and noble and the grandly clever among men think it is much wiser to bestow their time, talents and energies upon money and trade and horses and cattle and merchandize and ore and whisky and politics and the fleeting things of mortality generally, than upon such insignificant things as truth and righteousness and the things of eternity. So they find no time to go to the Tabernacle, leaving it to the less intelligent and less favored to meet together to worship God. But every sensible man knows that these "intelligent and well-favored" persons make a great mistake in thus devoting themselves so utterly to the things of this life, and ignoring the things of a better life, or a better condition of life. But whether or not these "intelligent and well-favored" but unmistakably deluded persons will fully find out their mistake before they wake up in the next world is a matter of doubt. From some hints which were dropped by the highest authority, there is reason to conclude in the negative. In consideration of their unfortunate condition, therefore, we cannot help feeling charitably disposed towards them.

In conclusion we commend Mr. Packard's fairness, and trust that if our remarks shall come under his notice he will receive them in as good a spirit as we receive his.—*Deseret News.*

THE CASE OF THE MARSHALS AND THE WARDEN.

The preliminary examination of A. P. Rockwood, Warden of the Penitentiary, and J. D. T. McAllister, City Marshal, before Associate Justice C. M. Hawley, in Chambers, for refusing to surrender the prisoner James Killfoyle to U.S. Marshal M. T. Patrick, on his verbal demand, backed by the verbal order of Governor G. L. Woods, commenced on Monday (4th) and was concluded to-day (8th), Warden Rockwood and Marshal McAllister being held to bail in $1,000 each to await the action of the Grand Jury of the Third District Court.

Briefly the history of the case is this—The prisoner, Killfoyle, was tried before Chief Justice Wilson,

under the laws of the Territory, on the charge of murder, convicted, and sentenced to the Penitentiary for life, and committed to the charge of Warden Rockwood by order of the court which tried the case. The prisoner was taken in charge by Warden Rockwood, and subsequently committed by him for safe keeping to City Marshal McAllister. The Warden, with other officers, was elected by the last Legislative Assembly, and was duly commissioned by the Acting Governor. The Legislative Assembly appropriated funds to carry on the courts for one year, as usual, and also in case of the Assembly not meeting again for two years. After the close of the Legislative session, Congress passed a law giving the U.S. Marshal authority to take charge of the Penitentiary, and under instructions from the Attorney General of the United States, Marshal Patrick took charge of the United States prisoners. The Attorney General also instructed the Marshal that he might contract with the proper authorities to board and take care of the Territorial prisoners. The Marshal professed to have made a contract with Governor Woods to take charge of and subsist the Territorial prisoners for a dollar and a half per head per diem. Who authorized the Governor to make such a contract, or any contract on behalf of the people of the Territory, who would have to pay the dollar and a half, does not appear, although it is usual for the party which pays the money in a contract to have a voice in making the contract, or in authorizing it to be made. The counsel for the defence held that neither the Warden and Directors of the Penitentiary nor the Governor of the Territory had power to make a contract to bind the Territory. Judge Hawley conceded the point respecting the first named parties, but held an adverse opinion respecting the Governor. Counsel for the defence also held that the United States had no right to put its hand into the Territorial treasury without the consent of the Territory. Had the law authorizing the United States Marshal to take possession of the Penitentiary passed before the close of the Legislative Assembly, that body might have made provision for the making of contracts with the United States Marshal for the support of Territorial prisoners. Judge Hawley ruled that the U. S. Marshal had a right ex-officio to the custody of the Territorial prisoner Killfoyle, and therefore that Warden Rockwood and Marshal McAllister had no right to refuse to deliver him up on the Marshal's demand.

This ruling surprised no one, as everybody was satisfied that the whole affair in effect was pre-arranged, and the hearing only a matter of form, this case being only one of a series in the attempt to curtail the liberties of the people of the Territory, and introduce the hands of Federal officials and the "ring" generally into the Territorial treasury. Here lies the animus of this and all like proceedings.—*Deseret News, Sept.* 8.

A NEW WAY TO PAY NEW DEBTS.—Judge Hawley concedes that no contract made without legislative authority can bind the Territory, but asserts that there was legislative authority for the contract between Woods and Patrick. He claims that Congress, having the right to legislate for the Territory, delegated its power in this particular to the Attorney General of the United States, and the Attorney General in turn delegated them to Governor Woods. It follows, logically, that Governor Woods is the legislature, so far as all legislation required for the Territorial prison is concerned. We therefore expect that His Excellency will at once proceed to meet, introduce a bill to himself, appropriate money from the Territorial Treasury to pay Marshal Patrick, pass the bill in his legislative capacity, approve it in his executive capacity, and order the Territorial Secretary to enrol it among the Utah statutes. If the Territorial Treasurer should refuse to hand over the public money on such an appropriation bill, would that be treason or some other crime? What would be done with him? death or imprisonment? the scaffold or Camp Douglas? Will Judge Hawley kindly enlighten us on that point?—*Salt Lake Herald.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, OCTOBER 3, 1871.

TO THE SAINTS AND ALL WHOM IT MAY CONCERN.

THE following telegram came to hand at 9.30 a.m. on Thursday, Sept. 28 :—

"Albert Carrington is wanted here (Salt Lake City) on IMPORTANT BUSINESS, and must come immediately, without any delay whatever."

Upon receipt of the foregoing I at once engaged passage on the Guion & Co.'s steamship *Manhattan*, which was to leave on Friday, 29th. I am not advised of the nature of the "important business," hence cannot inform the Saints concerning it.

Fortunately the Mission is in so favorable a condition, and its current business affairs all the while kept so satisfactorily and close up to date, that the necessary arrangements for my departure could be made at once.

Until further advices, Elder George Reynolds is appointed to conduct the MILLENNIAL STAR and attend to the spiritual and general concerns of the European Mission, and Elder August W. Carlson is appointed to attend to its business and financial affairs and the books, accounts, reports, receipts, disbursements, &c., pertaining thereto. Letters to 42, Islington, Liverpool, will be addressed to brother Reynolds or brother Carlson, according to the nature of their contents. Of course the Post-office orders will be made payable to A. W. Carlson.

Trusting that brother Reynolds and Carlson and the Elders from Utah and the Local Priesthood may ever be abundantly guided by the Holy Spirit, that the gathering may be directed and prospered according to the Lord's will, and constantly praying that He will bless His Israel and the honest-in-heart throughout the world, I remain

Your brother in the Gospel,

ALBERT CARRINGTON.

LEFT FOR HOME.—In accordance with the intention expressed above, President Carrington left Liverpool in the S.S. *Manhattan* on the afternoon of Friday, 29th ult., in good health and excellent spirits. We wish him a pleasant, prosperous and speedy journey home, and a happy reunion with the Priesthood and his family in Zion.

ARRIVALS.—It was with great pleasure that we greeted Elders Geo. W Thatcher and Geo. F. Gibbs, who arrived from Zion on missions to this country on Sunday, 1st inst., per S.S. *Wisconsin*. They left Salt Lake City on the morning of Wednesday, Sept. 13.

RELEASES.—Elder George H. Peterson is released to return home with the company of Saints that leaves Liverpool October 18.

On account of ill health, Elder Thomas Woolley is also released to return home with that company.

APPOINTMENT.—Elder Caleb W. Haws has been appointed to succeed Elder Woolley in the Presidency of the Sheffield Conference.

OUR NEXT SHIP.—The S.S. *Nevada*, of the Guion & Co. line, will carry the company of emigrating Saints that will leave England October 18.

PRESIDENT PARRY'S GRAVE.—Elder Filce writes that he has had inscribed on the tombstone which records the death of Elder Flanigan of small-pox in 1851, the words, "Also our beloved President Caleb Parry, who died of the same complaint Sept. 19, 1871, while he also was on a mission to this country from America."

Elder Filce speaks highly of the kindness of Mr. Councilor O. S. Walsh of Wolverhampton, who generously defrayed the expenses attending the funeral of the late Elder Parry.

SHORTLY READY.—The fifteenth edition of the Hymn Book is now in the hands of the binder, and will be ready for our customers in a fortnight. Those who forwarded orders for Hymn Books which have not been filled, will please duplicate the same, as we have not retained the originals.

The fifteenth only differs from the thirteenth edition in the addition, at the conclusion of the volume, of the fourteen hymns published on the first pages of the present number of the STAR.

MISSIONARY SKETCHES.

[CONCLUDED FROM PAGE 565.]

Two years had now passed away since we arrived on the island of Australia, and we had visited and preached the Gospel in twenty-three cities, and had organized seven Branches of the Church of Jesus Christ of Latter-day Saints. The way was opening fast to do a great work in the ministry; hundreds were believing the truth of the work, and we were traveling on a circuit of two hundred and fifty miles, had become acquainted with many people, and had a prospect of doing much good. At this time the news arrived from California that the United States had sent an army to Utah, and would destroy all of the "Mormons" root and branch. The Australian papers teemed with the news, ten-fold exaggerated, and the opening to preach the Gospel seemed to close up at once, and we were accosted on every hand to know why we did not answer those reports in the papers if they were not true. They said that we had preached to them that the God of heaven had spoken in these last days, and had sent an holy angel, had restored the holy Priesthood and the keys to build up the Church and kingdom of God on the earth, and now, said they, the next ship that arrives from America will bring the news of the destruction of all the "Mormons" in Utah. We told them that we had the same testimony to bear now as before, and that God would bring his people safely through every trial, and all the power that the United States would have over the Saints in Utah would only be to chasten the people, and purge from their midst the ungodly.

We then proceeded to Sidney, and visited all of the editors in that city, and tried to insert our answers to the evil reports that were going the rounds in the papers, but all refused us but one. The Sidney *Tribune* inserted our

answers to Judge Drummond's official reports of Utah, in which we gave his character and doings in Utah. This gave us more influence than all of the preaching that we could do.

At this time we received news that we were called home, and, having a quantity of books and tracts on hand, we concluded to stay a few months on the island and sell our works, if possible, to the rich families of the colony of New South Wales; for up to this time we had not had any success with that class of the people.

Our experience soon taught us that if we wanted access to a gentleman's mansion, we must not go to the servants with our message, or try to get access by the back way, nor let our message be known to gentlemen until we had got admission to the parlor.

But how did we get admitted? We would go to the gentleman's gate, pull the knob and ring the bell that was on the inside of the wall; a servant or footman would come and unlock the gate, and ask for our card or name and business, and if we told him our business, the gate would be shut against us. But our course was to tell him that we had an important message for the master or mistress of the mansion. He would invariably let us in, then go about his business, and we would proceed to the house. At the front door we would find another bell, which we would ring, and a servant would come to the door and ask for our card as before; if we had not any card, she would ask our name, which we would sometimes tell, but not always. We would enjoin on the servant that we had an important message for her master. The servant would then close the door, and next would come the master or mistress, who would open the door, and seeing two respectable looking gentlemen standing on the steps, would not ask our business, but would say, "come in;" we would follow the gentleman or lady into the parlor, and as we passed through the hall, a servant would take our hats, valise and umbrella. We would then be seated in the parlor, a fine furnished room, with a large centre table in the centre of the room, on which would be decanters and glasses, and all kinds of wines and liquors, and gold and silver baskets, with crackers and cheese in them. The householder would say to us, "draw up to the table, gentlemen, and refresh yourselves, and then I will hear from you." So we would partake of his hospitalities, and then resume our seats at the side of the room. Up to this time the gentleman would not know what our business was, and then we would commence as the Spirit directed us, and preach the Gospel to him; and when he would find that he had entertained some "Mormon" Elders, such men were too gentlemanly to say, "get out of my house," which they might have done if we had made our business known at the gate or door. They would always listen to what we had to say, and most generally call in their families to hear us talk; and frequently we would stay all night with them, and sell them a set of our books. When we would take our departure they would say, "call again when you are passing." So in this way we got access to the rich families of Australia.

In distributing our books and tracts, we learned that if we gave them away, they were not appreciated by the people; but if we sold them for a price, the people would read them, because they cost them money. This is my experience amongst the aristocracy of New South Wales colony. The last five months that I stayed in that country, I sold three hundred volumes of our books, and a great number of tracts, and they were nearly all sold to the higher class of the people.

AMASA POTTER.

—*Juvenile Instructor.*

ANOTHER PROVO RAID.

—o—

The following dispatch was received at Salt Lake City by Deseret Telegraph—

Provo, 11th Sept., 11 o'clock.—About 12 o'clock last night a detachment of U.S. cavalry surrounded the

house of John J. Baum, situated on the Provo river, about three miles north of this city. A part of them entered the house and called for a light. Mrs. Baum replied that she had no matches. One of the party proposed to furnish matches. They, however, failed to give light. About this time Mr. Baum passed out of the house close by the outer yard, and, as they supposed, to get a light at a neighbor's house near by, but on discovering it was Mr. Baum, they fired several shots at him. Some of the party report him as fatally wounded, as they were near, within a few feet, and saw him fall over an embankment into a thicket of brush, which grows densely along the river bottom, but as I understand, did not follow to secure the body. About 2 a.m. the party surrounded the house of H. L. Davis, and demanded to know if he was at home. His mother-in-law, Mrs. Baum, answered that he was not, and that they might search and see, but that her daughter, Mrs. Davis, was dangerously sick. It is said the Marshal roughly seized Mrs. Baum by the arm, demanding what she was doing there. The above are the facts in the case up to the present. Not finding Mr. Davis, the party retired to the Railroad House, Mr. T. Swarthout's, and are now strolling around town.

A correspondent of the *Deseret News* gives the following additional particulars—

Provo, 12th.

Nothing of importance transpired here last night, further than a portion of the raiding party now present in our town was prowling around the houses of some of our citizens all night, but made no business known. From their movements one might have supposed they were a gang of highwaymen, or midnight assassins; but I understand they profess to be acting under the guise of law. This party consists of about fourteen persons. Nine of the party left Provo about 10 o'clock last night for Springville, and visited Mr. Johnson's residence about 2 o'clock at night. Not finding Mr. Johnson at home, the man in charge of the party informed the family that he was U.S. Marshal, and had come to do his duty; but on being informed that Mr. Johnson was absent from home, they, without further search, returned to Provo. Judge Hawley and one or two deputies stayed in Provo last night, I understand, on their way to Beaver to hold a court in that place. All is quiet this morning, and no further movements are anticipated until the darkness of the night covers them.

THE SHOOTING BY SOLDIERS NEAR PROVO.

We sought by telegraph last night to gain further particulars of the shooting near Provo, announced in a dispatch from that city, to be found elsewhere, but could gain little information except that Baum had not been killed. The dispatch needs a little explanation, and the affair considerable ventilation, that blame may rest where it should. Three deputy marshals with a posse of United States soldiers from Camp Douglas, furnished upon the requisition of Governor Woods, went to Utah county to make arrests of persons against whom indictments had been found by the peculiarly constructed grand jury which was summoned last regular term of the first district court. This accounts for the soldiers being there, but for whatever has been done outside the law the marshals are directly responsible.

This matter at Baum's demands prompt and searching investigation. Had the deputy marshal a warrant for Baum? If he had, did he so announce before there was any shooting done? Did he arrest Baum, and was the latter trying to escape? If not, why was Baum fired at? If the firing was done under the orders of the deputy marshal, and he had not informed Baum that he had a warrant for him, it was a wanton attempt at murder, and as such the deputy marshal should be held to answer.

It may be that the matter can be

satisfactorily cleared up on an investigation, but at present it seems very mixed. And even if it can be cleared up, the unmanly behavior to a woman, and the violence in a house where another women was seriously sick, will still remain to be accounted for. We do not care to say how the matter presents itself to us this morning, but wait for further developments. —*Salt Lake Herald, Sept.* 12.

THE CASE OF JOHN J. BAUM.

There is considerable inquiry concerning the cause of the proceedings reported from Provo, and what has the appearance, so far, of a gross outrage on the part of the United States Deputy Marshals; and we propose to enlighten the public by a statement of facts. On the night of December 28, 1870, Richard Brown, a young man in the employ of Dr. Roberts, of Provo, was shot and killed about eight o'clock. An inquest was held before Coroner McDonald and information was elicited which led to the issuing a warrant for the arrest of John J. Baum, and his son-in-law, Henry L. Davis. Two writs were issued, one by R. L. Thomas, J.P., and subsequently another by Isaac Higbee, J.P., the latter being put into the hands of U. S. Deputy Marshal Cunningham; but Baum and Davis had in the meantime been arrested by Constable John W. Turner, under the former warrant, which arrest was accepted by the Deputy Marshal. The examination was held before Thomas and Higbee, justices of the peace, on the 30th and 31st of December. Sixteen witnesses were sworn and examined, from whose evidence it appeared that Brown had seduced Mary Jane Baum, niece of Mr. Baum; that pregnancy had been the result; and that when the discovery of their illicit intercourse was made by the girl's grandmother Brown threatened the lives of his victim's relatives. It was further proved that Brown's conduct had been licentious and immoral in the highest degree. Baum acknowledged the killing, and at the conclusion of the evidence he was discharged by the magistrates on the ground of justifiable homicide. Subsequently a grand jury had the same case brought before it, and returned an indictment for murder.

It has been alleged that the case being one involving human life, the examining magistrates had no power to discharge the prisoner. If this theory be correct, by what authority did Obed F. Strickland, Associate Judge though he be, discharge the young man Cæsar, brought before him as a committing magistrate, for killing "Wild Bill?" And if the packed grand jury of the 1st judicial district could indict a man who had been discharged by a committing magistrate, the grand jury of Judge McKean's district should indict Cæsar and have him stand a jury trial. If Thomas and Higbee were not justified in discharging Baum, then Strickland was not justified in discharging Cæsar, for as a committing magistrate he had no more authority than any other committing magistrate.

It is also asked why, under the circumstances, Baum does not promptly surrender for trial, "knowing," as a gentleman, not a "Mormon," observed to us yesterday, "that no Gentile jury in America would convict him for killing Brown." We have no idea that Mr. Baum has any fear of the kind, but it is very probable he fears the action of a jury *packed to convict* under any circumstances. To illustrate: A little under a year ago an attempt was made on the life of a gentleman of this city—a "Mormon," by a man then holding a Federal appointment. A Deputy Marshal, one of those now hunting Baum, was asked what would have been done had the "Mormon" been killed. He intimated very plainly, "nothing." When asked how it would have turned out had he killed his assailant, the reply was, with a vehement imprecation, "We would have hanged him!" And this man, at times, has *the sole power* in his hands of selecting juries. The public will see the point.

As for killing a seducer like Brown,

the great unwritten law of the American people, sustained by the verdict of juries all over the country, is that the wanton destroyer of virtue shall himself be destroyed.—*Salt Lake Herald.*

JUDGES AND GOVERNORS.

Things are improving. Once upon a time a Federal Judge in this Territory considered it consistent with his dignity to introduce upon his judicial seat his mistress, though whether she was allowed to "speak in meeting" is not recorded. Judges now do not introduce their "ladies" upon the judicial bench, but official ranks are available to give prestige, countenance, and possibly advice in any dubious case. On a pinch, a Governor might be picked up and set beside the Judge, and might be allowed to "speak his mind" if he "felt like it," and thought the counsel were possibly "coming it too strong," and the judge could rebuke the counsel, if the counsel resented the interruption or complained of it. Governors do not always stand upon their dignity nor confine themselves strictly to their own special duties, but, in the fulness of their patriotism and their intense desire to serve the people, earn their salary, and do good generally, some of them are willing, nay forward, to sit in court, support his honor the Judge, and say a useful word now and then, encouraging advising, or restraining the counsel, or exhibiting light on some dark question, not even waiting to be asked for his assistance. It is very kind of a Governor to be so ready to make himself so useful to his brother officials, and now that such a precedent has been set we may expect to see some interesting times in judicial gatherings and to hear of some brilliant proceedings in court. It is a poor Governor who can do nothing but govern, and a Governor who manifests such willingness to do over-work ought to be paid accordingly. Uncle Sam ought to raise his salary. Let it be increased immediately. Such an industrious Governor ought to receive substantial encouragemen,.—*Deseret News.*

CORRESPONDENCE.

AMERICA.

Salt Lake City, Sept. 8, 1871.

President Albert Carrington.

Dear Brother—The mining excitement is rather on the decline. This is attributable to two causes: firstly, the increase of the rates of freight on the Union Pacific Railroad, secondly, there is too much lead compared with the amount of silver in the ores taken from most of our mines to make working them very profitable. I did not find many of our people crazy about the mines, but on the contrary, I found them minding their own business.

The "ring" has bursted; the apostates are downcast; even they and the "ring" have split. Truly they are to be pitied.

I am doing all I can to get the people to send for their friends who are in the old country. I find a spirit of willingness prevails to do so, but so many have suffered from the ravages of the grasshoppers for the last four years, that they are unable to extend the desired help to their friends abroad in the world.

My wife joins me in kind remembrance to brother Dobson and all at "42." Your brother in the Gospel,

H. J. Faust.

New York, Sept. 19, 1871.

President Albert Carrington.

Dear Brother—I write to inform you regarding some of the incidents of our voyage and of our safe arrival at New York. On our passage we were treated with uniform kindness and much respect by the captain and officers of the ship, and the stewards did all in their power to make our Saints comfortable. We held meetings on

Sundays the 10th and 17th, when the Saints were addressed in English, Danish and German, by myself, Elders C. Willardson, C. W. West and others. Brother Bromley has greatly improved in health on the voyage.

We were highly pleased to meet Elder W. C. Saines on our arrival here, and under his watchcare our luggage passed the customs officers, and at noon to-day we load up, preparatory to again starting westward.

The Saints feel well and are singing the songs of Zion; we have not lost any of our number on the way.

Remember me kindly to Elder Leishman and the Saints of the Durham and Newcastle Conference, also to all at "42."

I pray God to bless you with every needed blessing, and I remain your fellow-laborer in the kingdom of God,

JOHN I. HART.

GREAT BRITAIN.

Grantham, Sept. 25, 1871.

President Albert Carrington.

Dear Brother—I am on my farewell visit among the Saints in the outer Branches of the Nottingham Conference. I have been out about two weeks, and so far I find, generally speaking, they are alive in the Gospel. Elder Fairbanks accompanied me until the 19th inst., when I left him in Leicester; from that city he proceeded to visit the Saints in the vicinity of Nottingham; he was in good health and in excellent spirits. From Leicester I came into Lincolnshire, where I have so far enjoyed the company of the Saints.

I must here mention a camp meeting we held at Leicester on Sunday, 17th inst. At this meeting there were present many of the Saints from Leicester and vicinity, also a few from Nottingham. There were besides many of the respectable inhabitants of Leicester who came out to see the two "Elders from Salt Lake," who the Saints had advertized would be present. We held three meetings through the day, and they were all well attended; at the evening meeting there were about four or five hundred persons present. We opened in our usual manner by singing and prayer. I occupied the time during the morning's meeting. In the afternoon Elders Joseph Morley and John B. Fairbanks spoke, whilst I addressed the congregation in the evening. Our meetings resulted in much good, many heard the truth for themselves, and thereby had their prejudices removed.

I held meeting in this place yesterday and had an excellent time. I return to Nottingham to-day.

May God bless you and all with you is the prayer of your brother in the Gospel,

GEO. H. PETERSON.

UTAH NEWS.

The following are from the *Deseret News* to Sept. 13—

The Switch on the U.C.R.R. at Farmington had been extended from 500 to 1000 feet.

The "Lady of the Lake" was making pleasure trips down the Jordan to "Pettit's," twice a day. Fare for the round trip, $1.50.

Throughout Utah County there were good crops and abundance of hay. At Round Valley, Chicken Creek, and Nephi, the crops were good.

At Beaver things were prosperous and crops looked well. Bishop Murdock was doing all he could to advance the interests of the place. The factory was making cloth suitable for any gentleman's wear.

The first peach raised in Rich County had been brought to the city by brother C. C. Rich, jun. The editor remarks, "We have seen it and think the specimen good, considering that it was produced in so cold a climate."

In Iron County a good spirit prevailed, and improvement and enterprise

were manifest. Crops were good where uninjured by grasshoppers, as they were somewhat in the southern portion of the county. There were excellent crops at Cedar.

Supt. F. Little, of the Utah Southern Railroad, advertized that on and after Sept. 6 that line would be open to Sandy Station for passengers and freight. Fare to Big or Little Cottonwood Stations, 50 cents., to Sandy Station, $1.00.

Mrs. Cutler, President of the American Woman Suffrage Association, had addressed a large, intelligent, and attentive audience in the Old Tabernacle, in an exceedingly interesting manner, upon the subject of suffrage for women. She handled her subject with much ability.

The First Presidency had given notice that a Special Conference of the Church of Jesus Christ of Latter-day Saints would be held at the New Tabernacle, in Salt Lake City, on Thursday, October 5, 1871, commencing at 10 o'clock in the morning. The next day, Friday, October 6, the Semi-Annual Conference would commence, as usual.

H. Thunneson, writing from Gunnison, Sanpete County, under date of Aug. 29th, said —"Our grain is of good quality, but the crops are rather light, still we feel thankful for what harvest we have. The health of the people is, in general, good. A large number of shade trees have been planted along the side walks on our streets this year. A new co-operative store, built by the stockholders, is now nearly finished.

The editor of the *News* had received a complimentary invitation to the First Industrial Exposition of Kansas City, Mo., which is to open on the 16th of October, and continue one week or longer. The invitation was addressed "To Editor *Deseret News* (or his representative) and ten or fifteen ladies." The editor thanks the committee for the liberality of their invitation, but regrets that his "humble domestic establishment" would not give him a chance "to fill the bill," would business even permit.

"Observer" writes to the *News* that an old friend of his had received a letter, purporting to be sent him by a lady who offers for the sum of a thousand dollars to stop all anticipated prosecution for some awful crime which it was pretended his friend had committed. The lady adds—"What a woman undertakes she will generally accomplish, and no trace of the crime should be found in the records of the Court." The letter was evidently copied by a female and contained just errors enough in orthography and syntax to hide the scholarship that evidently indicted it. "Observer" guesses "the woman must be in the judge who, fearful that evidence would not warrant conviction, wished to make a little money by levying black mail."

The following are from the *Salt Lake Herald* to Sept. 13—

Ten car loads more of machinery had arrived for the Provo Woollen Factory.

The Southern Utah fair was a great success; the show of fruit, wine, vegetables, &c., being magnificent. Success to our Dixie.

A very fine hook and ladder truck, with hooks and ladders, and a handsome hose carriage, had arrived for the use of Hook and Ladder Co., No. 1, of the Salt Lake City fire department.

Owing to the rise in the price of freight over the U.P.R.R., 600 tons of ore from the Emma Mine was piled up at the Utah Central Depot, its owners asserting that it could not be profitably shipped. From this the *Herald* very pertinently argues that if ore from the richest mine in Utah cannot be profitably shipped east at the present low rate of freight, what would have been the use of developing mines in days past when there was no railroad, and freight by ox teams was 30 cents per lb., manifesting at once the wisdom of the policy so often, so loudly and so bitterly decried, of developing the agricultural instead of the mineral resources of the Territory, as counseled by President Young and his associates.